



METHODIST PROTESTANT.

RELIGIOUS INTELLIGENCE.

For the Methodist Protestant.

DISTRICT OF COLUMBIA.

GOOD NEWS FROM ALEXANDRIA!

Communicated by Rev. Levi R. Reese, Superintendent of the Station.

Alexandria, July 10, 1832.

Dear Brother,—I hasten to inform you of what the Lord is doing for us in this place. Since Monday evening, 2nd inst. we have had occasion to continue our meetings every night; and from our present prospects, know not when we shall discontinue them. We hold a four days' meeting this week, commencing on Thursday. So far, we have had no help from the District, but indulge a hope that we shall get some aid at our protracted meeting. The subjects of this revival are chiefly *young men*. As illustration of this, I give you this fact—on Sabbath morning last, we gave an invitation to join society, whereupon 20 persons signified their desire to do so;—of this number 14 were males and 6 females; I suppose the ages of these to vary from 16 to 40 years. One of the number, however, is upwards of 60 years of age. Sabbath evening was remarkable for the displays of mercy, and last night there were between 25 and 30 at the altar. May God bless us more abundantly. Pray for us!

What is a striking fact in this revival, is that the work commenced with the young men, who embarked as teachers in our recently formed Sabbath School. The school now consists of upwards of 80 scholars. I rejoice to say that the M. E. Church is sharing largely in this grace, and I indulge the hope that the old and long cherished prejudices which have existed among some, may be lost in the sweeter influences of christian love. LEVI R. REESE.

For the Methodist Protestant.

VIRGINIA.

Harrison County, July 4, 1832.

Dear Brother;—Since my last, we have had excellent times—some convinced, converted, and established in our holy religion, and a goodly number have joined society. Our cause is on the advance. People of intelligence support our principles, and frequently defend our characters. Sometime ago several persons made application to me on Rooting Creek, for baptism by immersion, to which I agreed. I made an appointment for Sabbath, 24th of June, which I attended, the congregation was quite large. The persons to be baptized presented themselves—we walked down to the water together, and after attention was paid to the ceremony, we, like Philip and the Eunuch, "went down into the water," and thirty were baptized, 29 by immersion and 1 by sprinkling. The following Thursday nine more were baptized on Gnatty Creek in the same manner. I am a strenuous advocate for the ordinance of baptism—not however, tenacious for any mode of baptism, but for the

thing itself. I can as freely baptize by one manner as by another.

The work of God here goes on in a gradual way. The people appear generally to grow better and better;—at most places our membership are fully alive to God, and very fervently engaged in doing one another good. We have some excellent exhorters. One particularly labours night and day; his labours are blessed wherever he goes—his work is made the power of God to the salvation of many; and many no doubt in the great and solemn day of the general judgment will be happy to acknowledge brother Norman as being instrumental, in the hand of God, in saving them. We live together in peace and harmony; discord, confusion and anarchy seem to be lost, or driven from our borders.—Brother, pray for us that the good Lord may continue with us in great power.

Yours, in Christ, DANIEL GIBBONS.

For the Methodist Protestant.

ALABAMA.

Madison County, June 26, 1832.

Dear Brother,—My soul has just feasted on the "fat things" of your paper of the 1st and 8th inst. Glory to God for evidence that piety lives in our community, and that there are signs of increasing thirst for holiness! My bosom swelled when I cast my eyes on the following extract, and the prayer annexed thereto; "I agree with you there is not sufficient zeal among us for the cause of God, holiness of heart and life, and for the particular interests of our church." And passing on to the 5th page of the same paper (No. 23,) I found it almost covered with sentences well written to stir up ministers and lay members to holiness of heart and life, and to a lively exercise of faith in the Son of God; all of which seemed to lift my soul to God, and to add to my courage. "As iron sharpeneth iron, so a man sharpeneth the countenance of his friend." I hope brethren who write for your paper will continue to direct some of their remarks to the above important points. Let us be holy that we may rise and shine.

I rejoice to learn, through the medium of the Protestant, that brethren in different parts of our infant zion have signs which indicate to them the approach of revivals and the enjoyment of better days. O that the cloud of mercy which seems to overshadow the church would pour forth its richest blessings upon the people of this circuit.

If serious congregations, hanging with deep interest on the lips of ministers,—congregations with cheeks bathed in tears, and wherein the voice of weeping is sometimes heard, be signs of approaching good times, the people of this circuit have some grounds to hope for better days. Convictions seem to be numerous, but conversions few.

The "trash rakes" have drawn some more of the fine gold of the old church into the new.—Samuel D. Sansom, a local minister of the M. E. Church, and seven lay members of his neighborhood (head of Richland Creek, Lincoln County

Tenn.) applied, recently, to the minister in charge of their circuit for testimonials of their good standing; they obtained their request, and, soon after, were received into the Methodist P. Church. Of these materials a new society is formed with a prospect of increasing to a considerable extent. Pardon a second use of the terms, "trash-rakes" and fine gold, for an acquaintance of seventeen years with some of the above members has caused me to esteem them as some of the most pious and useful of the Methodist family.

They deliberately counted the cost before they determined on the late course they have pursued. And but for this they would, possibly, (and I think, probably,) have flinched on the day they sat out. For on getting to the place of worship they found a much larger congregation than usual—also, brethren of neighboring societies to whom they felt themselves united by the tender ties of christianity, as they did to their own society, were in attendance. Their minister performed his duties in the power of the spirit, and God blessed them in their devotions more than is usual in that place. But, notwithstanding all this, at the close of divine service they called for letters, and brother Sansom occupied some time in giving a reason to his brethren and the congregation for the doings of the seceders. All was attention. Friendship remained unbroken when I heard from them last, which was some days after the secession. Over date June 12th, 1832, brother Sansom wrote me as follows: "On last night we entered on board the new vessel, and have taken possession of our apartment—have hoisted our colours and set sail in a calm sea, in the open view of a number of spectators, some of whom (no doubt) think our adventures dangerous, but say not a word. Others, I have reason to believe, contemplate a voyage of the like nature, so soon as they can have an opportunity of informing themselves respecting that land of freedom we aim for." In the same communication he says, "our sails are few, and no doubt the winds will be contrary, but if Christ be our pilot, we shall out-ride the billows of the most tempestuous seas."

Our field has widened beyond our limited means for cultivating. O that piety and zeal may increase with our opening prospects.

Yours, DAVID GOODNER.

NEW YORK.

Pennfield, July 2, 1832.

Dear Brother,—This place has experienced much lately of the divine favor: christians of all denominations have participated in the good work. Much good feeling prevails among the religious communities; and many are deeply engaged in the work of their salvation.

We can say, for the encouragement of our brethren, that as a church in this place we have had some mercy-drops fallen amongst us. Our congregations are good; and while many are gathered into other churches, others enquire into our principles; which are approved of by the intelligent. SAMUEL STROWGER.

ECCLESIASTICAL.

For the Methodist Protestant.
THE "PASTORAL ADDRESS."
Information Wanted.

MR. EDITOR,—

Will the General Conference of the Methodist Episcopal Church, or any one of its members, please to inform the public, through your paper, or any other, what they mean by the following words or sentences, in their late 'Address, or that of their Bishops':—"Our institutions." "Our system of government." "We carefully examined them, (that is, our institutions,) and having satisfied ourselves of their correctness, we, with our whole charge, have embraced them more firmly." Do the words, *we* and *ours*, mean the Bishops only, or the travelling preachers and bishops? That the "we" and "ours" must mean the bishops alone, or the travelling preachers with the bishops, is clear; because the charge, whatever it is, is property, so far as possession supposes property. "Our whole charge!" What is this charge, called "our charge," which belongs to the "we?" Is it the religious community in the United States denominated Methodist Episcopalians? Or is it the temporal and spiritual interests of that community? Or is it both? When the Czar of Moscow, or the Grand Seignior of Constantinople, saith, my people, my dominions, my empire, he means what he saith, namely, that which belongs to him by conquest or otherwise, and over which he exerts a sovereign sway.

I admire candor. Here are institutions, and here is a charge, which are claimed by the Methodist Bishops, or Methodist Episcopal travelling preachers. The "we" most probably includes the travelling preachers and bishops conjointly, because if "our institutions" mean the same as "our system of government," this is known to be the work of travelling preachers exclusively; it is their own property. The "charge," or the people, have nothing to do with it, except to obey it. Will the Conference inform us how this system of government, in which the people governed have no representation, differs from a priestly despotism? And whether a priestly despotism is not the most insidious, debasing, and dangerous to civil liberty, of any known on earth? And how it is that a people, who surrender their temporal and spiritual interest to the direction of a priesthood, can either understand, appreciate, or enjoy civil liberty, only as pensioners on the good sense and patriotism of others, upon whose intellectual and moral worth they sponge? Suppose the people of the United States were all Methodist Episcopalians, and all their temporal and spiritual interests were surrendered to the bishops and their subordinates, what would be left to the care and control of civil government,—provided they suffered even its name to exist? Will they tell us what interests human beings have, except temporal and spiritual? The bishops claim the superintendence of these, and I think that bishop McKendree has somewhere said, to oversee is to over-rule; when, then, he, or any of his successors, shall over-rule the temporal and spiritual interests of the Methodists, should all the American people become Methodists, would not civil government be at an end? If the Methodist people have surrendered what this system of government claims, namely, their temporal and spiritual interests, and yet be protected in the enjoyment of civil liberty, they are protected by others and not themselves; in other words, the good sense and patriotism

of their fellow-citizens, alone, save them from the tyranny of their priesthood. Is this the system of government, which elsewhere in that "Address," is denominated a "heaven-cherished institution? If so, is not heaven partial to despotism? And should not all cower down in haste to this "heaven-cherished" Methodist Episcopal despotism? But where is the proof of heavenly sanctions? Numbers, numbers! Yes, and this is as conclusive in favor of civil as religious despotism. Our civil republic has about thirteen millions, the Chinese despotism has 150 millions, therefore the Chinese despotism is right, and the American republic wrong, or in other words, the Chinese despotism is heaven-cherished! If this be proof of heavenly sanction, then indeed the Pope and Mahommed stand high in the divine favor. But perhaps this heaven-cherished Methodist Episcopal system, will adduce other and better proofs of divine favour. Will it urge superior intelligence? What priestly despotism was ever favorable to intellectual improvement?—will the Conference tell us? Perhaps they will urge superior sanctity; the same question shall silence this plea; what priestly despotism was ever favorable to sanctity of character? Let it not be supposed that I deny the existence of gospel intelligence, and virtue among Methodist Episcopalians. No, thanks be to God, ten thousand times I do not. But I do deny one tittle of that christian excellence to their system of government. The gospel of Jesus Christ, whether published by a despot, a slave, or a freeman—whether to despots, slaves, or freemen, is made the power of God to salvation to every one that believes. And to this Gospel of Jesus Christ, in connection with the free civil institutions of our country, I impute all the good that belongs to the Methodist Episcopal church; and much of the bad to the despotism of her government, which, so far from being friendly to gospel improvement, has a tendency to the corruption and ultimate scepticism of the darker ages.

To the gospel of Christ we are indebted for that love, which still unites tens of thousands of Methodists, notwithstanding the wicked attempts to divide them; to the despotism adverted to or properly chargeable, the sacrilegious expulsions by irresponsible, and it is to be feared, unhallowed men, for the purpose of disuniting Methodists forever. To the former we are indebted for all the conversions, indeed for every good and perfect gift, which we enjoy as a Christian people; to the latter, the despotism, for much of the slander, and persecution, and for all the shutting of pulpits and fencing communion tables, that have accrued amongst us. Let travelling Methodist preachers lay down their lordly pretensions and mingle in Conference with their brethren, and Methodists would soon be one, the world over. But sooner than do this, they will divide a people in every other respect united. The "Address" says, "we have examined and satisfied ourselves," &c. "We have examined," we, travelling Methodist preachers, we, irresponsible law and faith makers, we, * * * * *, "have satisfied ourselves," that it is right for us to make laws and articles of faith, to explain the same laws and articles of faith, and to pack juries to enforce said laws and articles of faith, and if said juries of our packing do not decide as we wish, to appeal against their decision, and drag delinquents before other courts of our own making, substantially; yes, "we have satisfied ourselves," that it is right for us to exercise all this despotism over our free American brethren, and if any even

question this right, we have satisfied ourselves that we may expel him, hunt him through the world as a backslider, drive him from pulpits, churches, altars, &c. (Oh! the times! oh, the morals!) Let the civil government give way, and will you not soon be satisfied you may burn or gibbet every one who opposes your heaven-cherished system?

"We examined," "we satisfied ourselves, and with our whole charge have embraced them more firmly." How convenient! "We" will do the examining of our own work, and satisfy ourselves, (in this our charge must take no part,) but when it comes to embracing, let the thing be what it may, lamb, or lion, dove or eagle; if it please us, no matter, "our charge" will hug it firmly. What words could better express the blind devotion of a party, to the daring infallibility of a priesthood? This will account for the calm and tranquility of which the Address boasts. We itinerants will do all the legislative, judicial, and executive business of "our charge"—that is, all the commanding; and our charge must do all the obeying. Doubtless freemen will make a "turmoil" indeed in a sluggish mass like this, and either renovate it, or leave it to that moral rotteness, which must inevitably succeed such lethargic stillness.

To the previous questions, I will subjoin one more to the General Conference. How came you with such a charge? Rather acknowledge that as ministers, you belong to the people.—The Apostle said to the church, "whether Paul, or Apollos, &c. all are yours, ye are Christs, and Christ is God's." How does this sentiment accord with such arrogant dogmas? A question to the Methodist people,—will God exonerate you for sustaining men in such uncharitable pretensions? May we learn what is right, and be prone to pursue it.

ONE OF THE PEOPLE.

For the Methodist Protestant.

PROSPECTS OF PROTESTANT METHODISM.

MR. EDITOR,—

Feeling desirous of contributing to your highly useful and widely circulated periodical, I transmit you a few observations upon the present enlivening prospects of Protestant Methodism, and how our exertions may be most advantageously applied for the further and more extensive diffusion of our principles—principles so peculiarly characteristic of purity and benevolence.

Perhaps the bitterest and most malignant of our Episcopal adversaries would not dare contradict the assertion, were I to issue the following declaration, That in proportion to our inauspicious commencement, our resources, the violent opposition we have encountered, the unchristian persecution of which we have been the objects, and other similar concomitant discouraging circumstances, no system, whether social, civil, or religious, has ever surpassed ours—nay, has ever afforded a parallel! To gainsay this statement, no matter how disagreeable and galling its reality may be to the perverted and obstinate enemies of our discipline, would betray an animosity and malevolence hitherto unparalleled, and would be indicative of a most base and malicious disposition. Therefore, instead of despondency and gloom, joy, and radiance attend our pathway, leading, as it immediately does, to honorable success. Instead of thorns at every step, the way is strewn with roses. The immense field of our labour, instead of presenting to our view moun-

tains of difficulty inaccessible without an intervening verdant vale, it unfolds to our gladsome gaze delightful dales of wide extent, and though a hill does occasionally arise, it only tends to heighten the beauty of the scene, and inspire us with livelier emotions of the lovely and sublime.

Despair then is sinful, and murmurs are unjust. We should rather employ our moments in ceaseless ascriptions of praise to that all-gracious Being, who has smiled so benignantly upon our infant efforts, and crowned them already with such signal success. Let songs of enthusiastic joy vocalize our private retirements, mingled too with fervent aspirations of gratitude to God. Spurning with christian disdain the unrighteous example of our illiberal persecutors, let us with unswerving fidelity and rigid adherence, yield implicit obedience to that golden maxim of the Bible, the import of which is, 'Return good for evil.' Let every burning anathema and excommunicating curse from the hostile ranks be answered on our part by an instant, sincere, and hearty benediction. Thus shall we heap coals of fire upon the heads of our enemies, and cause them to writhe under the most excruciating agony. Thus shall triumph ride proudly upon our glorious standard, and the true principles of christian equality conquer the moral world. Then shall our borders be filled with sincere members, and our gates crowded with restless votaries after truth. Already do our ministers rank with the most talented of the nation. Delighted thousands hang in mute silence upon their inspired eloquence, with as much eagerness and satisfaction as if sipping unadulterated draughts of pure Hymettian honey. Calling to their assistance vigour of thought, copiousness and elegance of diction, purity of sentiment, profundity of research, and gracefulness of elocution, they stand unsurpassed, challenging the admiration of the community, eliciting irresistibly a reluctant tribute of respect from our most unfeeling and unprejudiced opponents, and thrilling the ravished hearts of an enraptured auditory with sensations of the loftiest sublimity. It becomes us then, in order the more efficiently to urge on the glorious scheme, unmindful of our persecutors, in reference to feelings of revenge,—and regarding them only in ardent prayer for their reformation and improvement,—to contribute freely and unreservedly to the propulsion of those moral engines now in successful operation, whereby, ultimately, we shall effect the entire subversion of prelatical pride and ministerial usurpation, and bring in submission to our faith the scornful thousands of our vindictive foes.

We have our weekly periodicals, through the medium of which we can successfully disseminate our opinions and belief, and expose them, naked and unsophisticated, to the critical investigation of penetrating philosophical individuals; at the same time earnestly soliciting the strictest scrutiny. For it is by such attentive application of the mind, we may and will succeed. To comprehend fully our views and principles, in all their collateral bearings, requires patient and diligent research. And indeed it is because of mental imbecility and sluggishness, chiefly, that so many of our former associates in church have refused to accompany us in our righteous crusade for religious independence. Superficial observers, devoting a few leisure moments, hastily and carelessly, and with hearts uninterested and unconcerned, to this important sub-

ject, have scanned our system with feeble vision, and incapable of discerning its real glories, have continued their senseless alliance with the train of cringing parasites attendant upon some ambitious leader, who, eagerly desirous of his own momentary elevation, and inflated with vanity, would hurry them on to their temporal disgrace, if not irrecoverable ruin. I cannot despise them, but with all their weakness and intellectual sloth, they are objects of my sincerest pity and most unequivocal commiseration. And although they are justly blameworthy for the slight attention given hereunto, which is the fruitful source of their ignorance, fallacy, and delusion, still, 'my heart's desire and prayer to God is, that they may be saved'—saved from the tyranny of a corrupted church while on earth, and saved from the tyranny of an awful hell throughout eternity.

Let us then, my brethren, earnestly engage in this meritorious work; and by promoting the extensive circulation of our standard beliefs, and passing by unnoticed our enemies, except in observance of one of the cardinal duties of christianity, the tree which we have planted shall flourish and bloom and vegetate until its wide-spread branches shall overshadow our whole continent, and laden with the golden fruits of gospel grace, shall scatter plenty upon a multitude of hungry souls. Our progress to ecclesiastical eminence has already outstripped the most sanguine expectations. The chief source of apprehension at present should be, lest our gallant bark, after having breasted so bravely the billows of opposing hate, founder upon some secret shoal in the calm bay of unruffled prosperity. Let us beware. Caution should be our distinguishing motto. It behooves us then, as a church generally, to act with christian firmness and resolution, and if so, 'the gates of hell shall not prevail against us.' Soon shall Truth spring up from the earth, and righteousness look down from heaven. Soon shall clerical despots feel the sceptre tremble in their ungodly hands, although they may stalk insultingly, for awhile, in all the arrogance of self-assumed authority upon the tottering stilts of episcopal domination, over the prostrate privileges of a degraded laity.

Fig. 1.

For the Methodist Protestant.

OUR ANTICIPATIONS, IN SOME DEGREE, REALISED.
Mr. Editor,—

When we were struggling hard to throw off the yoke of religious despotism, and to secure in its stead, the adoption of a government more congenial with reason and revelation, I, for one, anticipated, in the event of our success, results the most glorious to the general cause of Christianity; and now, having succeeded in the adoption of such a system, we seem to be realizing our former hopes. Whilst the local ministry and membership were denied their evident rights, by those who "lorded our God's heritage," it was not reasonably to be expected that they could feel the same intense interest, and of course make the same vigorous efforts that they would have done under dissimilar circumstances.

The fact is too explicitly and too frequently exhibited before our eyes, to admit of doubt, that, equalizing the different departments of the church, in point of powers and prerogatives, has tended wonderfully, not only to facilitate christian confidence and harmony amongst them, but to stimulate each to put forth his best efforts in the strength of his Lord and master, to promote the general cause of truth. Some

who have never wished us well, as a religious body, express their surprise at the zeal and industry that now characterizes numbers of our ministers and lay members; and having souls incapable of more accurate conclusions, attribute the whole to a sectarian zeal. This, however, only strengthens our conviction in the following truth:

"A man convinced against his will,
Is of the same opinion still."

Our unstationed ministers (at least many of them) are now amongst the most zealous and successful laborers in the community; and many of these men were once almost lifeless drones in the Methodist E. Church. Do you inquire with peculiar solicitude, why this change? I answer, it is the result, the inevitable result, of passing from beneath the unhallowed, the merciless lash of religious despotism, to the enjoyment of that freedom, designed by gracious Heaven, for all the adopted sons of the Most-high God. Nor have our private members failed to share in a similar increase of piety and usefulness.

In many sections of country, where our principles were formerly not understood, light has recently penetrated, and some who but a few months past looked upon us as disturbing unnecessarily the repose of Methodism, have been convinced that our toils were loudly called for, and should we judiciously perpetuate them, the result must descend to unborn generations highly laden with desirable consequences.

We look around and behold, with mingled sensations of pity and censure, the hundreds and thousands of local preachers and lay-members in the Methodist E. Church, whose souls are bowed to the dust of degradation by the will of men, who very well know that if the Son made them free, they should enjoy that freedom. Many of these people are so much kept in the dark by their religious rulers, as to have to this day no accurate ideas of the prominent points about which we disagree. Sustained as our principles are by reason and revelation, and by the common usages of this happy country, it does appear to my mind quite evident, that we shall eminently succeed (with the blessing of God) if we be found every man at his post; let every man who pretends to exercise the high functions of an ambassador of Christ, be alive to the worth of precious souls, and never let an opportunity pass unimproved of proclaiming the unsearchable riches of Christ Jesus to his dying fellow creatures.

If all ministers and lay members keep a conscience void of offence to God and man, and exhibit circumspection daily in conduct, no doubt but the Great Head of the church will deign to own, bless, and save us.

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For the Methodist Protestant.

AMERICAN METHODIST CHRONOLOGY.

(NO. IX.)

The truth, respecting the conclusion of this controversy, appears to be this: Mr. Asbury, after obtaining the consent of the twenty-three to be reunited on the conditions of "suspending their administrations for one year, and all meet in Baltimore," now finds it necessary to forestall that very conference which he had himself appointed, and set three of the southern preachers to work where the Lord was more immediately pouring out his spirit, so that they, in all probability, could not attend in Baltimore. Thus, by his management to make the chance

of completing his plans the greater, he rendered a full compliance with his own proposal, "*all meet in Baltimore*," impracticable. Having succeeded in his plans at this conference, he effectually disfranchised the American conference, afterwards called Southern, and secured to his new conference the exclusive power to enact rules for the government of the societies. And, to prevent the Southern conference from ever recovering, he so convened the two as to be able in a few days after, to disannul any thing done by the Southern conference of which he disapproved.

There were from this time until the establishment of Episcopacy, three annual conferences, according to the minutes. The one for 1782, is said in the minutes to be held at Ellis' preaching house, Sussex county, Virginia, April 17th, and adjourned to Baltimore, May 21. For 1783, held at Ellis' preaching house, May 6th, and adjourned to Baltimore the 27th. For 1784, begun at Ellis' preaching house, Virginia, April 30th, and ended at Baltimore May 28th following. Now, the adjournment of a body to a specified day, certainly means putting off *its own business* to be done by *itself* at the time specified to which it adjourns. But if some other body meet at the specified time, and transacts the business so put off, it cannot, in truth, be called an adjourned meeting of the body which adjourned to that time. The conference convened three several times at Ellis' preaching house did not at any one time meet again in Baltimore: Mr. Asbury did not design they should. Then the meeting of an entire different set of men in Baltimore could not, with any sort of correctness, be called an adjourned meeting of the conference held at Ellis' preaching house: unless Mr. Asbury's presence could constitute it such. Now, why did Mr. Asbury give a title to the minutes for three years, which would convey an idea to the reader's mind of but one conference, holding regular annual meetings, and adjourned meetings, when he, in fact, convened two separate and distinct conferences, at the same time that but one had any legal sanction, and when too, in no one instance did the conference, convened at the regular meeting, meet again in the adjourned meeting? It is easy to see that such management as this gave the conference which met last, power to disannul any and every thing done by the one which met first; and, also, power to make rules for the government of both, to which rules the one that met first was compelled to submit, for at least one year. In this way the usurped power of a part to legislate for the whole is made to appear legal, by representing the new conference as an adjourned meeting of the original one! The original conference, by submitting to the act of those who excluded them, in agreeing to the plan proposed for their restoration, submitted to every thing else as legal and proper that had been done by that conference, whether it was so or not. It was useless, then, for them to object to any measure of Mr. Asbury's, because they had conceded to him, by that unwise submission, the power to decide every thing in debate, which had been given him by the eleven. The complete success of Mr. Asbury in the subjection of the original American conference, by means of that conference which had its first meeting at his place of retreat in '79, may be seen from the account which Mr. Lee gives of the two conferences in '82. He says: "The conference in the north," (meaning the conference which first met at Mr. White's, and has since been called

the Baltimore conference,) "was of the longest standing, composed of the oldest preachers; it was allowed greater privileges than that in the south; especially in making rules for the government of the societies. Accordingly, when any thing was agreed to in the Virginia conference, and afterwards disapproved of in the Baltimore conference, it was dropped. But if any rule were fixed on in the Baltimore conference, the preachers in the south were under the necessity of abiding by it." The northern conference, Mr. L. says, was of the longest standing, and yet he says, page 67, "the preachers in the northern states (in 1772) held a preparatory conference at Mr. T. White's, in Delaware state." This is the first account of any other conference in America, beside the one appointed to meet that year at the Broken-back church, and which had met annually, in different places, from the year 1773. He says, "the southern conference was at that time (1782) as a convenience," and yet, on page 67, of the first meeting of the northern conference, says, it was preparatory to the one in Virginia, and met before the time, of the regular meeting in Virginia, only because "it was judged improper for brother Asbury to leave his solitary retreat to go to Virginia." From this I infer, that if Mr. Asbury could have gone to Virginia, the northern conference would not have had an existence in 1782. How then could the northern conference, which met for the first time in 1779, at Mr. White's, be of longer standing than the one which met *its seventh time* the same year, at the Broken-back church? Can a conference, which was called merely because Mr. Asbury could not go to the one legally appointed, be of longer standing than that which was appointed before it was known that Mr. Asbury's concealment would make it necessary to hold a conference of the northern preachers at Mr. White's? In short, can a conference, which had been in being only four years, be of longer standing than one which had been in existence ten years? Mr. Lee, in attempting to justify the northern conference holding and exercising exclusively the power to legislate for the societies, by erroneously stating, that their northern conference was of the longest standing possible, fell into this error by remembering that the first conference in America was held in Philadelphia, and not thinking, at the same time, that the conference held in Virginia in '79 was the seventh annual meeting of the one which met first in Philadelphia.

In the minutes for 1783, the sixteenth and seventeenth questions, with their answers, read as follows:

Ques. 16th. How many preachers' wives are to be provided for?

Ans. Eleven, &c.

Ques. 17th. How is this money to be raised?

The answer gives a list of fifteen circuits, with the amount each is required to pay, set down opposite to it; the whole amounting to two hundred and six pounds.

The sixteenth and seventeenth questions with their answers, are in the same form, but contain a list of thirteen preachers' wives, to be provided for. The amount to be raised was £302. This amount was divided into specific apportionments to the several circuits. Will any one say this was not taxing the people? But we wish not to make the impression on the reader's mind, that we are opposed to the adoption of any efficient measure to secure the ministry a support. We state these facts merely to shew that the argument used by some writers against

a representation of the laity in the Methodist E. Church, is futile. For if the travelling preachers had power to tax the people in '83 and '84, they, having the same power now, may do it again.

The conference of 1782 required every assistant so to order his circuit as that himself, or one of his helpers, should travel with Mr. Asbury through his circuit. The conference of 1784 enacted several rules for the government of helpers,—two of which read thus: "Do not affect the gentleman. Be ashamed of nothing but sin; not even of fetching wood or water (if time permit) or of cleaning your own shoes, or those of your neighbors." Now to require helpers, by a rule of the church, to travel with Mr. Asbury, and by another require them to clean their neighbors' shoes, or, in other words, not to be ashamed of doing so, was certainly securing to Mr. Asbury the performance of this menial office by those helpers whose lot it was to travel with him. For a helper would surely consider Mr. Asbury his neighbor, and if he refused to black his shoes, could be charged with violating one of the rules of helpers. Now, if Mr. Asbury had girded himself with an apron, set down and cleaned the shoes of assistant and helpers, and then said, if I, your general assistant, have cleaned your shoes, ye ought also to clean one another's shoes, he would have had two good arguments to support the practice:—its equity, and the example of Christ. But the rule was so different from the example of Christ, and so unequal, as that helpers were bound not to be ashamed of cleaning the shoes of others, and their own too.

DEVOTIONAL.

ENDURANCE OF REPROACH.

The proud have had me greatly in derision: yet have I not declined from thy law.—Ps. cxix. 51.

If David, a king, a man of wisdom and prudence, and therefore not likely to provoke unnecessary offence, and whose character and rank might be expected to command respect—if he was not shielded from "the derision of the proud," on account of the profession and service of his God, surely it furnishes a striking confirmation of the declaration, "Yea, and *all that will live godly in Christ Jesus*, shall suffer persecution." But thus it ever was, and ever will be, that if we have faith to believe the doctrines of Christ, and to conform to the strict commandments of the Gospel, we must prepare to encounter the taunts of the unbeliever and the worldling. Yet, where the heart is right with God, the "derision of the proud," instead of forcing us to decline from the law of God, will strengthen our adherence to it. Thus David answered the bitter derision of Michal with a stronger resolution to abide by his God—"I will yet be more vile than thus." He counted it his glory, his duty, his joy. None, however, but a believer knows what it is to bear the contempt and derision of an ungodly world; and none but a real believer can bear it. It is one of the touchstones of sincerity, the application of which has often been the means of "separating the precious from the vile," unmasking the self-confident professor to his own confusion. Oh! how many make a fair profession, and appear "good soldiers of Jesus Christ," until the hour of danger proves them deserters. But it is of great importance to those who are just setting out in the warfare, to be well armed with the word of God.

* 2 Sam. vi. 20-22.

It kept David steadfast amidst "the derision of the proud;" and it will keep young Christians from being frightened or overcome by their contact with the sneer of an ungodly world. But that it may "dwell in us richly in all wisdom," and be suited to our own case, it will be well under circumstances of reproach, to acquaint ourselves with those declarations that speak support and encouragement to sufferers for righteousness' sake.† Above all, the contemplation of the great Sufferer himself—meeting this poignant trial in meekness, compassion, and prayer—will furnish "a refuge from the storm, and a shadow from the heat, when the blast of the terrible ones is as the storm against the wall."—The mere professor knows not this refuge; he possesses not this armor, or he knows not how to use it; so that, "when affliction or persecution ariseth for the word's sake, immediately he is offended." Blessed be God! the weapons of our warfare are drawn from the divine armory, and therefore, depending on the grace of Jesus, and following his example, we shall find that to suffer is the way to victory—the road to an everlasting crown.

† Such as the benediction of the Saviour, Luke vi. 22, 23, confirmed by the recorded experience of the Lord's most favored servants, the apostles, Acts v. 41,—Paul especially, 2 Cor. xii. 10; Col. i. 24,—the disciples of Thessalonica, 1 Thess. i. 6,—the Hebrew Christians, Heb. x. 34.

ON SANCTIFICATION.

There is a material difference between the Scriptural terms and doctrines, *justification* and *sanctification*. By the former our sins are forgiven; by the latter our natures are renewed. The former is a change of state in respect to God's law; the latter is a change of heart and life in respect to the Divine Nature. Justification implies the removal of the guilt of sin; sanctification implies the removal of its power and pollution. Justification delivers us from the wrath of God; sanctification delivers us from the wrath of God; sanctification transforms us into the moral image of God. As *guilty* we need the former; as *unholy* we need the latter. The former is necessary to save us from hell; the latter is necessary to fit us for heaven. Sinners are exhorted to seek for justification or pardon; believers are exhorted to seek for sanctification or "holiness, without which no man can see the Lord;" or, as St. Paul exhorts, in another place, to "go on to perfection." They are both received and retained through faith in the blood of Christ, by the operation of the Holy Spirit; and must be experienced by every one that will ever enter into heaven. How few are saved! Reader, art thou in this only way of salvation?

WHAT I LIKE IN PRAYER MEETINGS.

I like a general and punctual attendance of my brethren, and especially the official members of the church, and like to have them encourage the attendance of their unconverted friends.

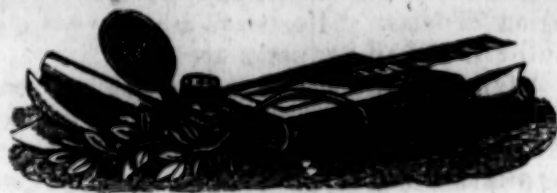
I like short exercises.—Let the singing, prayers, exhortations, and relations of Christian experience, be short and to the purpose.

I like a variety of exercises.—To this end, let all the talents given for the edification of the Church be brought into use. Let proper encouragement be given to the modest and retiring.

I like appropriate exercises.—I have heard an awakening address made to sinners, when there was but one or two present except professors of

religion; and I have known a whole evening to pass away with scarcely a word of exhortation to sinners, when scores were present. I have heard lively hymns sung to still more lively tunes, when penitent sinners were crying for mercy, and when an awful sense of the Divine presence, and the worth and exposure of souls, have bowed nearly every person in the congregation. *Let your exercises be appropriate.*

I like to have prayer meetings closed in season, and to have all retire immediately and in silence, and as soon as possible pray to Him "who seeth in secret." *Advocate.*



BALTIMORE:

FRIDAY, JULY 20, 1832.

We affectionately invite the continued correspondence of our brethren abroad, and that they report the prospects of the work of God amongst them; with such additions as are made from time to time in their circuits and stations; the number and sizes of the sanctuaries to the Most High, erected and in progress; the number who have professed, the present year, the knowledge of pardoning mercy, and also the state of the professing people of God. We are anxious to report, that our ministers and members bear about them daily an unction from the Holy One; that they are daily crucified to the world, having laid aside every weight and the heretofore easily besetting sin. Is not holiness the object of our union as a people? Let each put these serious questions to himself and to herself. Have I daily communion with God? Do I love God supremely? Am I living daily by faith in Christ? Do I possess the witness of the Holy Spirit? Do I live continually above the world? Are my passions, affections, and dispositions under the control of Divine Grace? Have I always the victory over fretfulness, peevishness, impatience, and levity of mind and manners; over irritability and a secret desire to retaliate on those who I conceive have done me an injury? Can I bear contradiction without feeling an unholy excitement? Do I visit the poor, the fatherless, and the widow, to assist the former, and to pour the balm of divine consolation into the bosoms of the latter? Do I not feel too much backwardness in bearing the testimony of Jesus' love and power to save, when assembled amongst the people of God? Does my closet bear witness to my agony for a deeper work of grace? and do the public sanctuary and the place of diurnal secular operations demonstrate my ardent desire for the salvation of those around me? O! am I not most lamentably deficient in Christian experience and pious effort? Brethren! Sisters! God knows, and we know right well, that more personal religion

would be highly beneficial to us individually. Do we wish to see the work of God revive gloriously amongst us? Do we desire to reach the New Jerusalem above? Then let us renewedly seek more holiness of heart and life: Oh let us live by faith in the Son of God, who hath loved us and given himself for us! Churches, like communities, are made up of individuals; if all the individuals of a church be holy, we have reason to believe the community holy. If there be a mixture of holy and unholy persons in the church, the church must share the peccability of the individuals to a greater or less extent.—Therefore, whilst we are advocates for religious liberty, we must not forget the one thing needful for each and all—personal holiness.

CAMP MEETINGS.

A camp meeting will be held near Fairfield's meeting-house, Northumberland county, Va. within the bounds of Northern Neck circuit, to commence on the 23d of August.

JACOB M. JENNINGS.

A Camp-meeting will be held on the land of Mr. James B. Matthews, in Anne Arundel county, commencing on the 10th day of August next, under the superintendence of the ministers and members of the Methodist P. Church. Said place is about two miles south of the Frederick-town turnpike, on the road leading from Washington to Westminster, and is about 28 miles distant from the former place, and 22 from the latter; it is also 25 miles from Baltimore, and 17 from New Market. Christians of other religious denominations are respectfully invited to unite with us on that occasion.

The second quarterly meeting for Anne Arundel-circuit, will be held at the above time and place.

JAMES HANSON,
WILLIAM COLLIER.

CORRECTION.

A Camp-meeting will commence on William Quinton's ground, near Naswongo Bridge, in Worcester county, on Friday, the 27th day of July, (inst.) and will be closed on Wednesday following, to which meeting, ministers and members of the sister churches are respectfully invited to unite with the members of the Methodist Protestant Church, in the worship of Almighty God on that occasion.

DELAWARE.

New Castle Circuit, July 2, 1832.

Dear Brother,—We have good times on this circuit, and a gradual increase, and rejoice in the good news contained in your excellent paper.

Our camp meeting will be held for this year at the Pivot Bridge, on the Chesapeake and Delaware Canal, to commence on Thursday, the 2nd of August next, to which we respectfully invite the public, and the ministers and members of our church generally.

As our camp is to be on the same ground that we occupied last year, the conveniences are generally known.

ABRAHAM WOOLSTON,
JOHN G. WILSON.

RELIGIOUS.

EARLY DEVOTIONS.

For the Methodist Protestant.

"Father of mercies! when the day is dawning,
Then will I pay my vows to Thee;
Like incense wafted on the breath of morning
My heart-felt praise to Thee shall be."

Can there be a sight more acceptable to the eye of Deity, than that of a grateful people assembling with the morning's light to lift up their hearts and voices in praise and thanksgiving for past mercies, and to implore the guidance and protection of the Good Spirit through the passing day? The wild Arab of the East wherever his roving life may lead him—whether in the deep jungle, or the wide-spread desert, as the first rosy beams of the morning sun glance upon his watchful eye, prostrates himself in adoration before his God. The turbaned Moslem, whether in the crowded city, or on the broad Champaign, whether the hour of prayer be sounded from mosque, minaret, or lonely tower, bows down, and on the morning's balmy breath sends up to Alla his petitions. And should not Christians be as grateful as the Heathen and the Turk? To my mind there is something peculiarly beautiful and sublime in these early devotions. Refreshed by the hours of rest we have enjoyed, the mind calm and serene, ere yet it mingles in the toils and strifes of earthly pursuits, seems in that happy frame when its aspirations may be wafted up to Heaven, unalloyed with sin, undimmed by care. If there be one hour more particularly appropriate for devotion than another, it is that of early dawn; and what so lovely, what so rational, as to offer up thanks to Him whose watchful eye hath been over us through the deep shades of night, and whose arm of power hath guarded our lives while lost in the forgetfulness of sleep. And he who feels the frailty of his own nature, and knows his liability to temptation, will most gladly approach his Heavenly Father, and seek in His wisdom a guide, and in His love a refuge from the trials which await him through the coming day.

"Eternal God!

To whom a thousand years are as the watch
Of one brief night,—no eye save thine can read
Of this day's good or ill. Thy holy word
Is as a lamp, which if we hold aright,
No fear can vex nor enemy destroy.
Fresh oil, this morn, with prayerful lips we seek,
Lest some fierce robber from his ambush path,
Should rush rapacious on our spirit's wealth.
Here at thine armory we lowly kneel,
Asking a weapon from its boundless store;
The sword, the spear, the helmet, or the shield,
As most Thou see'st we need; for Thou alone
Dost weigh our weakness and our wants foresee.
So lead us day by day; thy rooted word
Fast in our hearts,—and ever through our deeds
Its fragrance flowing, and when life shall fleet,
Still leaning on its promise, as a staff,
Bid us go down to Jordan, and pass on
To the firm footing of the eternal hills." B. H. R.

THE PLEASANTNESS OF RELIGION.

"Her ways are ways of pleasantness, and all her paths are peace." Prov. iii. 17.

There is no sentiment more fatal to the interests of mankind, than that, sometimes expressed, but far oftener and more extensively entertained—that the Christian Religion is a system of gloomy severity, prohibiting all pleasant enjoyment, and a source of melancholy and unhappiness. Nothing can be more false than this estimate. Christianity is any thing but gloomy. Its severity is perfect freedom. It prohibits no innocent enjoyment, either of our sensual, intellectual, or social nature. On the contrary, it

shews us how we may obtain the highest degree of these enjoyments. It gladdens the mind with pleasures inexpressible. It fills the heart with love, and joy, and ever-flowing peace. Its pleasures have no sting. Its enjoyments produce no sorrow. Contentment and cheerfulness ever follow in its train. The blessings it bestows, the delights to which it gives rise, would be degraded by being compared with the highest earthly pleasures. It raises us above all worldly care and anxiety. It enlightens the darkness of the mind. It soothes the hours of sorrow.—It calms the tumults of the passions. It purifies and heightens the enjoyments of life. It pillows the soul in calm, and elevates it into a region of bliss. "Her ways are ways of pleasantness, and all her paths are peace."

A few observations in support of the sentiments here advanced, will, it is hoped, be neither uninteresting nor useless to those who, seeking pleasure and happiness, have never yet been able to procure to themselves these invaluable blessings.

Christianity frees man from the guilt of sin.

Though I wish to conciliate, I cannot consent to withhold a truth which may be disagreeable to your minds—that all men are sinners, and that as sinners, they are under the wrath of God, and liable to everlasting death. Now the ungodly man wishes to forget this truth; and, because it is disagreeable to him, endeavors to resist its influence, and to drive it from his mind. But divine truth cannot be easily extinguished. It is true, to effect this, he rushes into riotous pleasures; and in boisterous mirth, which yields no solid satisfaction, overcomes it for a time.—But the moment of reflection will come. The death of a relation or a friend alarms him, his sins start up before him, he feels uneasy, a dim apprehension rests upon him, and he resolves to amend. Again, a sudden thought of God and of eternity darts into his mind, and his spirit trembles at the consciousness of his unfitness to meet his God, or to enter into eternity. Even in the midst of his gaiety does this reflection come upon him, blasting his joys, and poisoning his pleasures. Sometimes in the silence of night, in thoughts upon his bed, he starts at the thought of death and of a future account. How many in that solemn season of darkness, have trembled as the idea fell heavily upon their minds, "This night my soul may be required of me." Were your feelings on those occasions pleasant? Did you not fear to sleep lest you should awake in woe? Did not your minds thrill with remorse; and your souls shrink within you at the certainty, that if such an event should take place, what an awful eternity you would have to endure?—But there are others, who, though living without God in the world, and without seeking their soul's salvation, yet enter not into gross sins and engage not in open wickedness. They live soberly and honestly, it may be, with their fellow men, and have the appearance of enjoying life. But such appearance is false. When they think of God, of Christ, and of eternity, they cannot be at ease. And if they think not of these things, their enjoyment of life is a mere negative good—having no sure and solid foundation it can afford no pure and permanent pleasure.

Now none of these things disturb the Christian. He acknowledges himself a sinner, it is true; but he knows that the blood of Jesus Christ cleanseth from all sin. He knows that the wages of sin is death; but he feels that through Jesus Christ he has obtained the forgiveness of sin, and the promise of eternal life. He thinks of God, but it is as a father, to whom he has been reconciled. He thinks of death; it is to him the

gate of happiness. He thinks of eternity; it reminds him of the permanency of that happiness he is soon to enjoy. And thus freed from the apprehension of punishment, and having his affections fixed on the things which are above, he moves onward with tranquility and joy, carrying about with him the assurance that whatever may befall him in life, nothing can disturb his happiness, or affect his hope in death.

Christianity raises a man above sensual pleasures.

The improper indulgence of our sensual appetites is, invariably, accompanied by punishment in some shape or other. The epicure, and the drunkard, pay dearly for the degrading pleasures of which they are so enamoured. The painful and loathsome diseases to which they are subject, the enfeebled body, the tottering limbs, the palsied hand, the listless and ruined mind, proclaim the misery they have brought upon themselves, in characters too striking to be overlooked: while none but themselves can know, (though we may imagine,) the stings of conscience, the writhings of the evil nature, the loathsome thoughts and dreadful anticipations of a wicked and polluted mind.—And even to those who do not run to such excesses, the pleasures of sense are at best low, fleeting, and unsatisfactory; followed not unfrequently by evils which more than counterbalance the sum of enjoyment procured.

Does the Christian then reject the pleasures of sense? No: he eats, and drinks, and enjoys the creatures which God, with a benevolent hand, has spread around him. But he does not degrade himself by excess, nor needlessly perplex himself about the procuring of these things. He is content with what he can obtain. He maintains his health and vigour by temperance; and considering his body as the temple of the living God, he preserves it chaste and unpolluted. And every time he partakes of the objects of sense, he is reminded of the love of his heavenly Parent, and his heart is filled with gratitude and thanksgiving. So that while these things, which are so abused by others, minister temperately to the gratification of his inferior faculties, they are accompanied by this advantage, that they call into exercise some of the best, the most lovely, and most delightful emotions of his heart.

Christianity has the tendency to free a man from all anxiety of a worldly or temporal nature.

Look to the generality of mankind—what thought—what care—what anxiety are shewn by them respecting their trade, their possessions, and the increase of their temporal prosperity. Their speculations, the result of their adventures, the extension of their dealings, their bills of exchange, the sufficiency or failure of their correspondents, the safety of their merchandize, their profit and loss,—all these act upon the mind with withering influence, and deaden those pure aspirations of our nature in which true happiness alone consists.—If adversity should visit such men, if they should be reduced to poverty, what strugglings of pride, what false shame, what petulance and discontent, prey upon their minds. The sight of their former opulent acquaintance fills them with envy and bitterness of spirit. The means they take to restore themselves to their former condition, are, frequently, degrading and dishonest; and only sink them deeper in misery.—Others, again, are striving with the utmost anxiety to obtain the respect and applause of men. No pursuit can be more idle and unsatisfactory. The praises of men, though with difficulty obtained, are a snare, and will involve in perplexities, but can never procure peace.

Christianity points out to its disciples a different line of conduct. It teaches them to enjoy prosperity with humility;—to suffer adversity with resignation. It teaches that the world with all its possessions, is passing away; that all the power and wealth which it affords, are not worthy the attention of that mind, which ought to be employed in contemplating the richness of the glory hereafter to be enjoyed. It shews the evils of a proud heart, it declares the blessedness of "the poor in spirit," who alone will attain to the kingdom of God. It teaches that we are to be ashamed of nothing but sin—that no man is to be despised because he is poor; and raises us above the prejudices which place respect in wealth. It teaches us to be indifferent to the praises of men, and to seek only the praise of God. In a word, on all the valuable things of the world, it throws the light of eternity, which reduces them to nothing, and opens to the eye of faith, regions of purity, and prospects of bliss, which absorb the soul, and make it dead to the cares, and superior to the storms of life. Look at that poor man! He has to work hard for his daily bread—his family can scarcely be supported—his habitation is mean—his dress is threadbare—his table is poorly spread—poverty claims him for his own. Yes, he is despised by worldly men—he is pitied or scorned, or perhaps trampled upon: but the love of God is a balm to his heart, and his faith in God gives him strength in his troubles, and raised as he is, even in his obscurity, above the level of other men, he sees far beyond this evil world into the vast and golden regions of heaven; and is convinced that his temporary afflictions will be succeeded by fulness of joy, and pleasures for evermore. I say there is more of peace, more of happiness, more of true enjoyment, in the cabin of that man, than can be found in the proudest mansions of our world.

Christianity elevates and increases our intellectual pleasures.

I would not speak in disparagement of the gratification to be derived from literary and intellectual pursuits. I know that enjoyment is felt as the mind dwells on the history of the past,—traces the development of mighty events, and raised to a lofty eminence, sees the rise and gradual progress of the various kingdoms of the world. I know that elevating joy is felt when, communing with the spirits of departed men, we listen to the lessons of wisdom, and read the choicest thoughts of the mighty dead. I know too, that the heart warms, and the bosom swells when we recur to the specimens of vigorous and animated eloquence, or to the beautiful and splendid creations of poetry, which have, from time to time, been given to the world by gifted spirits, and which are preserved as specimens of the extraordinary powers of the human mind.—Nor am I altogether unaware of the delight which is to be found in searching into the vast volume of science, and beholding the wondrous exertions of human art: nor yet of those lessons of wisdom, and of pleasure, which the ever-varying and ever-beauteous face of nature affords to the contemplative mind.

But while I admit all this, I cannot but be aware, that all these exercises of our intellectual nature by the unbelieving man, though accompanied by sensations of pleasure, yet because they are not undertaken in a proper spirit, nor directed to a proper end, can never produce a proper and genuine enjoyment. The man who should be taken by a benevolent individual from the depth of poverty, and placed in a situation of affluence, and furnished with every thing that could minister to his gratification, and yet, who

should go on from day to day, and from year to year, in the enjoyment of these things, without ever thinking of the person to whom he is indebted, would be despised as a monster of ingratitude. The man, who gifted with the lofty characteristic of intellect, and intelligence, and surrounded with every thing which can minister to the gratification of these noble faculties, yet, who basely and ungratefully goes on drinking largely of the pleasures they afford, without ever thinking of the great Being who bestowed such powers upon him, and furnished the opportunities for their enjoyment, is without excuse: and not only is he without excuse and despicable in his sin, but is also deprived of some of the best feelings of our nature—the pleasure which glows in a generous mind, when rendering love and gratitude, where these emotions are due.

Now the Christian bears not this reproach.—His spirit is purified and enobled by the genius of his religion. Every exercise of his intellect is devoted to the glory of God. This principle operates upon him with all the intensity of a master passion. Every accession of knowledge, every increase of intellectual power, is accompanied by the consciousness that he is thereby the better enabled to discharge the duties required of him by his Creator: whilst every pursuit serves only to fix his mind more intensely upon that great Being, in thinking upon whom it is his delight, as well as his duty, to dwell.

He, too, casts his inquiring gaze on the ages which have gone by, but amid the changes of the world, and the vicissitudes of nations, his eye is ever turned away from the mere human agents, and to his privileged vision is displayed a high Providence ruling over all: and he beholds the Being, who, moving unseen amid the busiest haunts of men, bends all their designs and machinations to the purposes of his own pleasure. Amid the greatest revolutions of the earth, he remains calm and undisturbed, because he knows that the affairs of nations, as well as the issues of life, are in the hands of Him who cannot err.—The book of nature has also its charms for him: and as he searches into its mysteries, and makes himself acquainted with its truths, every successive page unfolds to him some varied and delightful manifestation of the divine Power, and Wisdom, and Goodness: and thus to his well directed mind, every step of his progress unites him closer and closer in love, to his Father and his God. That which to others is, at best, a merely intellectual exercise, possesses, in addition for him, all the charm of an interchange of the holiest affection.—The face of nature, its changes, its variety of seasons, affect him in a similar manner. The morning, in its cheerfulness and splendour, raises his soul in accents of praise to the Giver of all good.—The evening with its calmness and deep glory, soothes his spirit, and wraps him in profound and holy meditation. The flowers of the field, the birds of the air, the extended valley, the rocks and lofty mountains, the varying clouds, and many voiced wind, the deep and ever sounding sea,—every object whether of animate or inanimate nature, furnishes to him some lesson of wisdom, some motive to love, some cause for praise. [To be continued.]

Conversion is, when the longing of the soul is no longer to sensual gratifications, or worldly abundance, but simply and purely to heavenly things; so that when the question is asked, where in do I seek for rest, satisfaction, and enjoyment, the heart can answer at once,—in communion with God, through Christ, by the Spirit.

PIETY OF A SABBATH SCHOOL CHILD.

A gentleman was some little time since, was called upon to visit a dying female. He quickly obeyed the call, and entering the humble cottage where she dwelt, he heard in an adjoining room, an infant voice. He listened, and found that it was the child of the poor dying woman engaged in prayer.—"O Lord, bless my poor mother," cried the little boy, "and prepare her to die. O God, I thank thee that I have been sent to a Sunday School, and there have been taught to read my Bible; and there I learn, that when my father and mother forsake me, thou wilt take me up. This comforts me, now my poor mother is going to leave me. May it comfort her, and may she go to heaven; and may I go there too! O Jesus! pity a poor child, and pity my poor dear mother, and help me to say, Thy will be done." He ceased; and the visitor, opening the door, approached the bed side of the poor woman. "Your child has been praying with you," said he: "I have listened to his prayer,"—"Yes," said she, making an effort to rise, "he is a dear child; thank God, he has been sent to a Sunday School. I cannot read myself, but he can, and he has read the Bible to me; and I hope I have reason to bless God for it. Yes, I have learned from him that I am a sinner; I have learned of him of Jesus Christ, and I do, yes I do, as a poor sinner, put my trust in him; I hope he will forgive me; I hope he has forgiven me. I am going to die; but I am not afraid; my dear child has been the means of saving my soul. Oh! how thankful am I that he was sent to a Sunday School!" Such was the hope, full of immortality, with which the sufferer awaited death: and thus, in the providence of God, this poor child, educated at Sunday School, became the spiritual parent of his mother.—*Edinburgh Christian Monitor.*

PROGRESSIVE SELF-KNOWLEDGE SECURES HUMILITY.

It appears from the scriptures to be the will of God, to make every man see his own depravity. Now this is more than any person can bear to see at one time, and therefore the discovery must be gradual. The view may, indeed, break upon us, at the beginning, and a horrid break it is. But after that comes a gradual development;—of our wretchedness, of our baseness, of our treachery, of our filthiness, of our audacity, of our atrocity, of our meanness, of our moral turpitude—in all their shocking particulars and details: so that the farther a man is advanced in the way of salvation, the worse he comes to think, because the more he comes to know, of himself; till he arrives at the hour of his death, when he thinks the worst of all. We may receive this revelation, however, in two ways. We may receive it in time, or we may receive it in eternity. We must receive it in one or the other. In eternity! terrible thought! To have ever revolving before our eyes, like a peristrophe picture, full of all that is most hateful, unclean, and hideous—the endless image of our own infinite depravity, the endless succession and record of our own mad follies and sins! What a perpetual, what a dreadful addition to the unutterable torments and piercing anguish of damnation! Happy they to whom the discovery, however painful, is made by the Holy Spirit in the present life! Thrice happy, when another discovery attends it: the discovery of the Lamb of God, the sovereign remedy for all! God makes his people to see their depravity in this world; his enemies in the world to come. The sight must be seen by all.



POETRY.

A REMONSTRANCE.

Addressed to a Friend who complained of being alone in the World.

Oh say not thou art all alone,
Upon this wide cold-hearted earth;
Sigh not o'er joys for ever flown,
The vacant chair—the silent hearth:
Why should the world's unholy mirth
Upon thy quiet dreams intrude,
To scare those shapes of heavenly birth,
That people oft thy solitude!

Though many a fervent hope of youth
Hath passed, and scarcely left a trace,—
Though earth-born love, its tears and truth,
No longer in thy heart have place;
Nor time, nor grief, can e'er efface
The brighter hopes that now are thine,—
The fadeless love,—all-pitying grace,
That makes thy darkest hours divine.

Not all alone;—for thou canst hold
Communion sweet with saint and sage,
And gather gems, of price untold,
From many a pure, untravelled page:—
Youth's dreams, the golden lights of age,
The poet's lore,—are still thine own;
Then, while such themes thy thoughts engage,
Oh, how canst thou be all alone!

Not all alone;—the lark's rich note,
As mounting up to heaven she sings;
The thousand silvery sounds that float
Above—below—on morning's wings;
The softer murmurs twilight brings,—
The cricket's chirp, cicada's glee;—
All earth—that lyre of myriad strings—
Is jubilant with life for thee.

Not all alone;—the whispering trees,
The rippling brook, the starry sky,—
Have each peculiar harmonies,
To soothe, subdue, and sanctify:
The low sweet breath of evening's sigh,
For thee hath oft a friendly tone,
To lift thy grateful thoughts on high,
To say—thou art not all alone!

Not all alone!—a watchful eye,
That notes the wandering sparrow's fall;
A saving hand is ever nigh,
A gracious Power attends thy call:
When sadness holds thy heart in thrall,
Is oft His tenderest mercy shown;
Seek then the balm vouchsafed to all,
And thou canst never be ALONE!

THIS IS NOT YOUR REST.

There is a rest so pure and bright,
No mortal mind may scan,
Where, robed ineffably in light,
The God, Redeemer, Man,
Benignant views our needful strife,
In pressing through the maze of life:
With more than mother's fondest love,
He guides us to that rest above.

Nothing but holiness is there,
But separating lies
A yawning gulf with entrance fair;
And he who enters dies.

Beyond the eye its widths extend,
To lowest hell its depths descend!
Who shall escape? The penitent
Whose heart and hope on Christ is bent!

Who, still for imperfections sighing,
Still pants for purer bliss on high;
And, while he lives himself denying,
Would count it greatest gain to die:
To die in CHRIST—to see HIS face!
To find with Him A RESTING PLACE!

INTELLIGENCE.

From the New York Courier and Enquirer.

LATEST FROM FRANCE.

Disturbances in France—Insurrection in Paris—Disbandment of the Polytechnic School—Paris declared under Martial Law!

Our news schooner Eclipse came to town this morning at 9 o'clock, having boarded at sea at 8 o'clock last evening, the packet ship Francois 1st, captain Pell, from Havre on the 1st of June. By this arrival the editors of the Courier and Enquirer are exclusively in possession of Paris dates of the 8th, and Havre of the 9th June.

The intelligence will be found of exciting interest as demonstrating the disturbed situation of France, and the probability of another revolution. We have confined ourselves almost exclusively to the particulars of the Insurrection in Paris as we have neither time nor space to trace the movements in the departments. Of these Maine et Loire, La Vendee, Loire Inferieure, Deux-Sevres, and several others, are placed under Martial Law by Royal Ordinance.

It has been discovered that the Dutchess de Berri and Gen. Bourbon have visited all the southern provinces, and many of their circulars and private orders have been seized and published, which we will lay before the public to-morrow.

The accounts come to us only through the Ministerial papers, the liberal ones having been either suppressed or issued with blank pages, and we have no correct means of judging of the disturbances but by their partial representation. Yet from them, we learn enough to excite great anxiety for the future. The disbandment of the Polytechnic school—the declaring Paris and several of the departments under Martial Law—the suppression of the liberal presses—the admitted force of the Chouans and the presence of the Dutchess de Berri and Gen. Bourbon—all lead us to apprehend further difficulties.

ENGLAND.

Passage of the Reform Bill.—On the evening of Monday, June the 4th, this important measure was carried in the House of Lords.

For the Bill,	106
Against,	22

Majority,	84
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It will be perceived that nearly all the opponents of the measure left the House, among them the Duke of Wellington and Lord Lyndhurst.

CONGRESS.

BANK OF THE UNITED STATES.

The Senate then resumed the consideration of the Message of the President of the United States, returning to the Senate "the bill to modify and continue the act to incorporate the subscribers to the Bank of the U. States," with his objections to the same.

The Chair stated the question to be, "Shall this bill pass?"

Mr. Benton resumed and concluded his remarks in reply to Mr. Clay, and in vindication of the principles and arguments of the Message.

Mr. Clay briefly rejoined, and a conversation of great piquancy followed between Messrs. Benton and Clay.

The question was then taken, by Yeas and Nays, and determined in the negative, as follows:

YEAS—Messrs. Buckner, Chambers, Clay, Clayton, Dallas, Foot, Freelinghuysen, Hendricks, Holmes, Johnston, Poindexter, Prentiss, Robbins, Robinson, Rugles, Seymour, Silsbee, Sprague, Tipton, Tomlinson, Webster, Wilkins—22.

NAYS—Messrs. Benton, Bibb, Brown, Dudley, Ellis, Forsyth, Grundy, Hayne, Hill, Kane, King, Mangum, Marcy, Miller, Moore, Tazewell, Troup, Tyler, White—19.

The Chair said, the bill is not passed,—two-thirds of the Senate not having voted in the affirmative.

From the National Intelligencer of Tuesday.

The Session of Congress closed yesterday at 8 o'clock in the morning, and by 9 o'clock most of the members were on their way to their respective homes. Many indeed had left the city within the week preceding.

THE TARIFF BILL.

It will no doubt be gratifying to a majority of our readers to learn that the Bill to reduce the Duties on Imports has finally passed both Houses of Congress,

differing very little from the bill as it first passed the House of Representatives. The editors of the Intelligencer pronounce it emphatically a Bill of Compromise, and compliment those who have aided in producing the result in the following language:—"Great and meritorious, and patriotic, have been the concessions to alleged suffering in one part of the country, by their brethren in another. May their extent be properly appreciated!"

CHOLERA IN NEW YORK.

The following is the report of cases and deaths:

Friday, 13th,	101	49
Saturday, 14th,	115	66
Sunday, 15th,	133	84
Monday, 16th,	163	94

From the Montreal Gazette of July 7.

PROGRESS OF THE CHOLERA.—We feel much pleasure in announcing the almost total disappearance of the Cholera from Montreal, after it has been among us for 38 days. The total burials of all diseases yesterday amounted to 7, which is the average number of deaths in Montreal at this season of the year. Four of these burials only are stated to be from Cholera.

The disease, we are happy to perceive, has much abated at Quebec, and other places where it has appeared.

CHOLERA IN PARIS.

May 31.—Deaths in the hospitals, 9; in private houses, 5—total 14.

BUSINESS DEPARTMENT.

Remittances, Letters, &c. next week.

We ought perhaps, in the opinion of some, to have said many good things to many of our numerous correspondents, old and new. Yet, we fear the charge of partiality, and prefer to tender our sincere thanks to all, without distinction. At the same time we have no objection that one correspondent should bring into view the piece of another;—indeed, we are of opinion, that there are many pieces which merit special notice, and we have been rather surprised that references of this kind have not been more frequent—not that we wish flattery for any of our correspondents, but we believe there have been many very important subjects touched, and many valuable sentiments given, which have justly merited special notice. We think that notices of this kind come better from others than ourselves. Correspondents can act in this matter independently without giving offence, because they are under no restraints from a particular sense of favor—whereas we are the servants of all.

Dr. Mosheim's Ecclesiastical History, with Continuations by Drs. Coote and Gleig, down to 1826.

This valuable work exhibits, in a lucid, forcible, and highly interesting style and manner, the variations of Church Power from the earliest period, as displayed throughout the different centuries of the church.

To this edition will be added, the rise of the Methodist Protestant Church, prepared specially for this edition. Our brethren and friends who have received proposals for subscriptions to this valuable work, will please report to the Book Agent without delay, as the edition is limited. Prospectuses will be forwarded on immediate application—there are but few left. We hereby thank those who have made returns of the number of copies they will require for their subscribers. We will endeavour to have all supplied who report their lists between this and the 20th of September next.

Baltimore, July 20, 1832.

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